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SUPPLEMENT

TO THE

ANTI-SLAVERY MONTHLY REPORTER,

For May, 1830; No. 60.

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I.—ANTI-SLAVERY MEETING AT DUBLIN.

THE Dublin Anti-Slavery Society held its third annual meeting on Thursday evening, the 8th of April last, in the great room of the Rotunda. The admission was regulated by tickets, and notwithstanding that about 2000 were issued, such was the number of applicants, that even treble that quantity would have proved, apparently, scarcely sufficient to gratify the desire of all the individuals who evinced an eager anxiety to be present at the proceedings. In the absence of the Lord Mayor, who was to have presided, but was prevented from attending by official business, Joseph Robinson Pim, Esq., was unanimously called to the chair.

The Annual Report, of which the following are brief specimens, was read by the secretary:—

“The committee of the Dublin Anti-Slavery Society, in returning the trust reposed in their hands for the past year, cannot reflect, without indignation and disappointment, on the failure of those hopes which they had reason to expect would be realised by those to whom they naturally looked for justice to their enslaved brethren of the African race; but they are cheered by the conviction, that the people generally are beginning to perceive the absolute necessity of individual exertion in purifying our country from the pollution of this deep and deadly sin, and of bringing to a close this determined opposition to the ordinances of God and the claims of humanity, by detaining in bondage those who owe to England no tribute or service, either by the laws of war or peace—whose rights have been wrested from them by the power of the strongest, and whose personal liberty is still basely bartered for gain.

“We need not unveil to you the features of slavery: who is now ignorant of them? We need not depict to you our brethren of the African race, deprived of their liberty, of their conjugal rights—driven to market in herds by the cart-whip, and sold without any regard to the ties of relationship, at the will of their owners; debarred from religious instruction; dismissed without redress when they apply for justice; and if they venture to raise their voices in remonstrance, subjected to tremendous punishment. Need we remind you of the thousands slaughtered by the sword of jealous authority? of the multitudes doomed to suffer the infliction of torturing and lingering cruelties, and their mangled remains gibbeted in chains, to appease the blind terrors or glut the savage rage of brutified avarice? It is time that the details of West Indian jurisprudence should be dragged to the light; it is time that the ramparts of falsehood, ‘the refuges of lies,’ behind which the West Indian body has entrenched itself, should be overthrown; it is time that things should be called by their proper names; that the taking that which does not belong to us should be called *robbery*; that the destruction of our fellow-men, by unjust

titiable means, should be called *murder*; and that nothing should be permitted in the British colonies, which is punishable by English law."

After illustrating the character of Colonial Slavery, by details from the flagrant case of the Mosses and other recent enormities, the Report concluded as follows:—

"But the hour of deception has passed away. Let the universal British people demand the rights of the slave, which will be securing their own rights; let them echo the assurance of our own patriotic sovereign, that he holds his crown for the good of his people. Let them reject with indignation the reasoning which maintains, that an Act of Parliament can enable men to buy and sell, and deprive of their personal rights, British subjects, living under British protection. Let them abstain from the consumption of every thing which has been produced by slave labour, and by so doing they will, in the like proportion, lower the price of the same articles from Asia. But, more than all, let them remember the just vengeance of Him who walketh amidst the whirlwind, and treadeth upon the storm, who maketh the clouds his chariot, and walketh upon the wings of the wind, who ruleth in the dominions of heaven, and giveth the kingdoms of this earth to whomsoever he will, who hath swept from the face of this globe every empire which hath founded its policy upon the principle that men may do evil that good may come."

The Rev. Wm. Urwick rose to propose the adoption by the meeting of the Report which had just been read. After some introductory remarks, he proceeded to argue on the irreligious tendency of slavery, and its brutalizing effects on the human mind. He denied that sacred writ sanctioned the principle of the debasement of any class of human beings—or the possession of a right of property in those who were, by the ordinance of their common Creator, born their fellow-creatures; and demanded why it was that the Legislature of Great Britain did not imitate the Jewish law, by which it was laid down, that "he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." By what principle, he would ask, of right—he would not put it even upon the principle of humanity—had any individual in the world a privilege to sell those beings around him, who possessed equally with himself all the attributes of mind, of intellect, and of person, with, perhaps, the adventitious difference of the colour of the skin? Why should there not be on the statutes of the British law, a law denouncing, if not the penalty set forth in the text above quoted, the severest penalty short of that, against a man buying and selling his neighbour? As a minister of religion he stood there in the proper exercise of his duty, the advocate for liberty—and he denounced the system of men amassing wealth, for the purpose of creating to themselves pleasures, at the expense of the freedom of other human beings, equally regarded in the eyes of their common Creator, and differing from them in nought but colour. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong—that useth his neighbour's service without wages, and giveth him not for his work." Why was it—on what ground or principle of right could it be defended, that one class of men should perpetrate on others, that against which they would rise with irresistible indignation if attempted against themselves?

In the words of another text—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." From men who were guilty of the gross injustice of which he complained, he would call on all to withhold their support. Let every individual possessing the feelings of humanity and kindness to his fellow-beings, discountenance the slavery system personally, by the total disuse of every commodity the produce of slave labour. (Cheers.) He would give very little, indeed, for that man who professed himself an advocate in the cause of liberty, and who, at the same time, was, day after day, really supporting the cause of slavery by the consumption of those articles derived from his sufferings.

The Rev. Gentleman read several extracts from a work lately published, entitled "Notices of Brazil, by the Rev. Dr. Walsh," descriptive of Slavery and the Slave Trade in that country, and exhibiting the tendency it had to brutalize not only the enslaved but the enslaver. He alluded forcibly to the opposition on the part of slave owners to the introduction of religious instruction amongst

the unhappy victims, lest they should, through its medium, obtain a knowledge of their rights; also to the deplorable fate of the late missionary Smith, who was martyred for his attempts to improve their morals and religion. The Rev. Speaker concluded by moving the question on the Report, and sat down amid general cheering.

The Rev. Mr. Cross on seconding the resolution, entered into a most interesting detail of the revolting effects of the slave system which had fallen under his own observation in the West Indies, and which pervaded equally all classes there, not excepting even the female sex of the higher ranks in society. The Rev. Gentleman described, in very affecting terms, the appalling and odious characteristics it possessed in all its features—the scourge, the excruciating torture, the merciless unrelenting oppression, and even the degrading jockey phrases that were familiarly used in the sale and purchase of the wretched creatures, which marked more strongly than any language he could possibly use the degrading nature of that most inhuman of all trafficking, the trade in human flesh. The slave system, he could maintain, debased even the very best that had the misfortune to come within the reach of its contaminating influence, and a man might possess the philanthropy of a Howard, or the energetic love of liberty of an O'Connell, and yet be unable to resist the baneful infection. He adjured the meeting, in the name of all that was liberal, in the name of the Most High God, the father of mercy and the vindicator of the oppressed, to attend to the cry, and exert themselves in behalf of 500,000 innocent victims, whose welfare temporal and eternal, was sacrificed to increase the wealth and gratify the passions of those who usurped a power the most unjust over the freedom of their fellow beings. (Cheers.)

Mr. CLEBAN, in a long and eloquent speech, moved the second resolution, viz. "That no human Legislature has any lawful power to abridge or destroy the natural rights of life or liberty, unless the owner shall himself commit, or be charged with the commission of some criminal act that amounts to a forfeiture thereof, or becomes amenable to the laws through liability for debt."

Mr. JOSHUA ABELL, on seconding the resolution, spoke to the commercial advantages of the abolition of West Indian Slavery, in the following terms:—"I shall take advantage of this opportunity to explain a few of the immense advantages of the opening of the ports of Asia to our starving manufacturers. Even if the Charter of the East India Company be not renewed, we shall derive much less advantage than ought to be the case, whilst the West India interest continues to keep the East India productions almost out of our reach. There are about sixty-three Members of both Houses of Parliament who own West India property, and maintain that they have derived, from an Act of Parliament, authority to buy and sell the bodies of their fellow-men. These, by a strange anomaly, are sitting amongst the representatives of the free people of Great Britain, and are the very cause of our manufacturers being excluded from the markets of Asia. They have managed to keep a duty of ten per cent. on East India sugar more than on West, and the consequence is, that we are obliged to take their sugar at a higher price than it is worth; or, in other words, we pay about £890 per annum to the West India planter, as a poor's rate, to support a system which would infallibly fall without this bounty.

"It is vain to hope for improvement from the planters. I remember the words of the late Secretary Canning, which are so very appropriate, that, I am sure, I shall need no apology for quoting them. They were uttered in 1799; and an experience of thirty years has proved their truth:—'Trust not,' said that enlightened Statesman, 'the masters of slaves in what concerns legislation for slavery.---However specious their laws may appear, depend upon it, they must be ineffectual in their operation. It is in the nature of things that they should be so. Let then the British House of Commons do their part themselves. Let them not delegate the trust of doing it to those who cannot execute that trust fairly. Let the evil be remedied by an assembly of freemen, by the government of a free people, and not by the masters of slaves. Their laws can never reach, could never cure the evil. There is something in the nature of absolute authority, in the relation between master and slave, which makes despotism in

all cases, and under all circumstances, an incompetent and unsure executor, even of its own provisions, in favour of the objects of its power.' (Cheers.)

"It is said that the slaves would not work if they were emancipated; but let the emancipated blacks of the colonies answer that question. There are 90,000 free blacks in the West India islands, and half the property in some of the islands belongs to them. Many of their sons are educated in European colleges, and the arms of the colonies are mostly in their hands. The whites amount to 63,000; they, as well as the slaves, decrease in number, owing to the demoralizing and unnatural system under which they live. The proportion of paupers among the whites is forty times as great as amongst the blacks.—If, therefore, the argument of using the whip for idleness be a valid one, it should change hands, and the black should hereafter be the master, and the white man the slave.—(Cheers.)

"It is usual for gentlemen to come to these Anti-Slavery meetings, shelter themselves behind, and when the meetings are over, say that we tell falsehoods, for that they have been in the West Indies, and have seen no such things. I challenge those gentlemen to disprove one single statement of what we assert. If we speak falsehoods, they are bound, as gentlemen, as men of honour, to come forward and undeceive the public. But they have not done so, because they could not. If any gentleman again ventures to make such statements, let his hearers request him to commit the proofs of his ignorance to paper, sign his name to the document, and transmit it to any member of the Anti-Slavery committee, and it will meet a full refutation. They have demanded your suffrages for the most extraordinary of all reasons, namely, that they did not see the deed, that they were not witnesses of the fact. On other occasions this disqualifies a man from giving evidence, but so little modesty have these gentlemen who have travelled in, or touched at the West Indies, that they seem to think themselves like Madeira, which has gone round the tropics, qualified to assume that there is nothing doubtful in their character remaining, and that their quality needs no shadow of proof.

"The West India planter possesses so great an interest in the House of Commons, that he keeps 10*l.* per ton more duty on East India than on West India sugar; 2*l.* per ton more on East India than on West India coffee; 11*s.* 6*d.* per gallon more on East than on West India rum, and such like duties on various other articles. Yet, notwithstanding this restrictive system, the imports to Asia (so great is the desire for our cotton and other manufactures) have increased beyond all example. It appears, from official returns, that in the year 1814, there were exported to India 601,800 yards of printed calicoes, and 213,408 yards of plain calicoes; while, in 1827, the export of printed calicoes was 14,362,551 yards, and of plain, 19,932,580; the increase in the export of plain calicoes, the description commonly worn by the natives, being ninety-three fold. That of cotton twist, so late as 1823, the export to India was only 121,500 lbs. weight; while, in 1827, the export was 3,063,908 lbs. weight, and has since been progressively increasing. That in metals, hardware, earthenware, and many other goods, an immense increase of our export has also taken place. That in the year 1819, the settlement of Singapore, at that time resorted to chiefly by pirates, was taken possession of by the British Government, and made a free port; and, in 1827, its import trade amounted to 13,387,185 Sicca rupees, with a corresponding export; thus showing the extensive benefits to be derived from a free commercial intercourse, and altogether affording a greatly increased and increasing field of employment for British shipping.

"There are at this moment West India planters in the room who can disprove what I say if it is false. Their boasted improvements amount to nothing. As well might we say, that the Irish landlords live at home, and attend to the wants and comforts of their people, because Lord Cloncurry and the Marquis of Downshire, and a few others, live on their estates, and attend to their tenantry, as to say that the West India planters have improved the condition of their slaves; and as well might you make a law, that the produce of the resident landlords should be taxed for the benefit of the produce of absentee estates, as to declare that the produce of free labour should be taxed for the benefit of slave labour.—(Cheers.) The planters have endeavoured to deceive the Eng-

lish people on many points, such as abolishing labour and markets on the Sabbath, the only day which they left to the slave to support himself, and yet they have not given him any other day for the purpose, so that they must still work or lie down and die. There are seven crown and thirteen chartered colonies, every one of which has refused to provide, religious education for the slave; seventeen have refused to put an end to Sabbath markets and labour; eighteen have refused to make the Sabbath a day of religious observance; nineteen to allow the slave any other day than the Sabbath to support themselves; eight to admit slave evidence under any circumstances; ten to permit slave marriages or protect their connubial rights; nine to prevent the separation of families by sale; nineteen to prevent the forcible sale of negroes from the estates to which they belong; nine to protect the slaves in the acquirement of property; fourteen to establish saving banks; eleven to abolish the enormous taxes on manumission; fifteen to permit the negro to purchase his own freedom at any price; sixteen to prevent the abuse of arbitrary punishment; fifteen to permit a record to be kept of arbitrary punishment; fifteen to abolish the flogging of females; twelve to abolish the cart-whip as an instrument to excite negro labour; fifteen to appoint protectors of slaves; fifteen to prevent protectors of slaves from holding slaves; seventeen to permit the principles of law to be in favour of freedom; and the entire twenty have refused to purify the administration of justice. So stands the history of the present state of the negro slave in the West Indies." After some cogent observations on the expense of the West Indian colonies to the empire, and upon the misrepresentations of Messrs. Macqueen, Mackenzie, and other advocates of slavery, Mr. Abell concluded a comprehensive and impressive speech, which was loudly cheered by the audience.

The Rev. J. M'Crea proposed the next resolution, viz. "That the Committee be authorized to petition the Imperial Parliament, at the first convenient day of the present Session, and to request all other Anti-Slavery Societies to petition, that in their wisdom and justice they may be pleased to decree, that all children of slaves, in the British possessions, born after a day hereafter to be named, shall be free to all intents and purposes, as clearly as if they were the children of British parents, and born upon British soil." The Rev. Gentleman observed, that Mr. O'Connell was to follow him, and he preceded him merely for the purpose of that Gentleman being introduced to the meeting with greater effect. And, though he, Mr. M'Crea, had been opposed to Mr. O'Connell heretofore in feelings, religious and political, he now felt the most sincere and gratifying pleasure in this juxtaposition with the Learned Gentleman.

Mr. O'CONNELL then rose to address the meeting. The Learned Gentleman was received with long continued and enthusiastic cheering. He commenced by observing, that in the profession to which he belonged, it was not, by any means, usual to solicit practice, but in the business to which he now belonged, and as a representative of the people, he solicited from the present meeting the high honour of presenting their petition to Parliament. (Cheers.) He felt proud and gratified at the occasion which presented him with the opportunity of thus soliciting their suffrages. It was to be sure a pleasure, and he certainly felt it as such, to meet there the Rev. Gentleman who had preceded him, and acted as master of the ceremonies—(a laugh)—in introducing him (Mr. O'C.) to the meeting, a gentleman who had differed with him in opinion, but he was quite satisfied had done so honestly and conscientiously. The present was however a question upon which they were all, as men and christians, engaged, and each was equally zealous to strike from his fellow-creature the chains that disgraced and degraded him. (Cheers.) Could it be borne, much less could it be defended, that man was found degraded because he differed in colour from him who presumed to call him his slave? (Cries of *no! no!* and *hear!*) But if they looked to the heart, they would find the heart of the master more black than the skin of him whom he arrogantly called his slave. He denied, totally denied and scouted the inhuman and absurd principle, that property could be claimed in human beings—those who were created by an eternal and just God for an eternity hereafter, and redeemed by the precious blood of a Divine Redeemer—(Cheers.)—To him it was a source of very considerable consolation indeed, to reflect, that amongst the various portions of the earth that had been disgraced by the accursed and abhorrent negro slavery system, the stain had never yet rested upon Ireland,

their own country. Ireland and Irishmen should therefore be first engaged in effecting the emancipation of human kind—(Cheers.)

Britain, had much to answer for in this respect—(Hear, hear.) Britain had not only the crime to be proved against her in her own colonies, but in the colonies which had once belonged to her; and which, by her influence, slavery, was the influence set by British example. The Americans alleged that they had not perpetrated the crime, but inherited it from her. This, however, fact as it was, was still but a pitiful apology for America, who, asserting liberty for herself, still used the brand and the lash against the slave. He taunted America with the continuance of slavery, and the vessels which he there uttered the taunt, would be wafted on the wings of the breeze until it would be heard in the remote wilds of America; it would be wafted by the waters of the Missouri and those of the Mississippi; and even the slaves upon the distant banks of the Ohio would make his words resound in the ears of their heartless masters, and tell them to their face that they were the victims of cruelty, injustice, and foul oppression. (Cheers.) Bright as was the page of American history, and brilliant as was the emblazonment of her deeds, yet soiled by negro slavery was a black, a "darning spot" upon it. Glorious and splendid as was the star-spangled banner of Republican America, still, still it was stained with the deep foul blot of human blood. (Hear.) In nine of the Republics of America, negro slavery, the horrid and abominable traffic in human flesh, was countenanced and tolerated. Again he proclaimed that America was degraded by human slavery, and even the greatest of her heroes, Washington himself, had been a slave-owner. In his will, to be sure, that great man paid a tribute to the genius of his country, by giving freedom to his slaves; but so long as they could be useful to him in this life, so long did he retain them; and at his death he gave them freedom against the rest of the world. This was not, however, an excuse for Britain, and the plain, the undisguised truth should be told. The British Government possessed, if it chose to use it, the power of putting an end to slavery. In the colonies the slaves were guarded by soldiers, paid with their money; the Governor was paid with their money; for the commodities brought from the West Indies, a bounty price was given; and the great was, that with every morsel of sugar that melted in their cups they drank negro blood. (Hear, hear.) The British Government had but to say the word, and that moment negro slavery was at an end. The negro was not even allowed to be heard in a Court of Justice. The Judge, the Jury, the respective officers were all white men, and why was it they would not even listen to the unfortunate negro? This served to prove that wherever the negro was excluded from a court of law, there justice was but a name, and nothing prevailed but permanent injustice to them. And yet it was to perpetuate this wretched system of slavery that the Irish agriculturists were to be sacrificed. If a law could be carried into effect to prevent the drinking of spirituous liquors, he would use all means in his power to support that law. But what was the Government now about doing? Not at all to prevent the consumption of spirituous liquors, but on the contrary to increase that consumption, by holding out encouragement to the importation of rum from the West Indies (hear! and shame! shame!) at the expense of the grower of corn and the distiller of this country. Here then was an encouragement to the system of slave labour, and a prevention to the trade of freemen. Why, he would ask, was it that they were threatened with this? because in this country they had been divided; because instead of attending, as they ought, to their common interests, they were engaged in beating each other about the head;—this excellent friend, the Rev. Mr. Crea, and himself, had been engaged something in the same way, but that was passed, and now they went on together, heart and hand. (Here the Hon. and Learned Member, turning to the Rev. Mr. Acton, shook hands with him, to the evident delight of the meeting, which testified its satisfaction by hearty acclamations.) They should now combine their struggles, not only in what more immediately regarded the interests of their own country, but they should unite their best energies to put an end to the odious monopoly of those who flogged the aged, and the young, as they flogged the brute beast, and who even raised the lash against woman. (Shame! shame!) Let a petition. There was not a village, a town, a parish, or a city throughout Ireland that should not unite in sending forward petitions against negro slavery. Let them but be done and the

result would be, that Government would not, could not, should not reject their prayer for the freedom and happiness of others. The speaker sat down amid loud and long-continued cheering.

The resolution to petition both Houses of Parliament was unanimously agreed to.

The Rev. Mr. CREIGHTON proposed the next resolution, viz. "That the most certain means of overcoming the system of slave-holding, by which the population of these countries is so severely oppressed, is by refraining from the use of slave-grown produce, and purchasing the production of free labour." The Reverend Gentleman observed, that though formerly a Brunswicker, and opposed to Mr. O'Connell, he felt grateful to him for the honourable sentiments which he had expressed that evening, and in which he most cordially concurred. He trusted the period would soon arrive when he should see the dearest wish of his heart realized, by their efforts being crowned with complete success.—(Cheers.)

Mr. FITZSIMON begged, as one who had been a violent agitator, to second the motion proposed by one who had been a Brunswicker. He hailed with joy this proud era of the union of Irish feeling, when burying in oblivion past dissensions and petty prejudices, they now saw their own interests; and in discerning their own interests, they at the same time saw and felt what would advance the interests of humanity at large.—(Cheers.) When he entered that room, he was not prepared to deliver a single sentiment; but he gladly and proudly obeyed the call of those around him, and he did so the more gladly as it afforded him the gratifying opportunity of uniting the former Brunswicker with the former Agitator.—(Tremendous cheering.)

The fourth resolution was then adopted, and a committee for the ensuing year having been appointed, Mr. O'Connell was called to the chair, thanks voted to Mr. Pini, and the meeting separated.

II.—ANTI-SLAVERY MEETING AT SOUTHAMPTON.

On Tuesday the 6th of April, a very numerous and respectable Meeting of the Friends of Negro Emancipation was held at Southampton. After an appropriate address from the Chairman, Dr. Lindoe, the following Resolutions were proposed and unanimously approved of:—

"1. That a state of Personal Slavery appears to this Meeting to be repugnant to the clearest dictates of Justice, to the genius of the British Constitution, and to the spirit of the Christian Religion.

"2. That it is the imperative duty of the British Nation, to give a strong and unequivocal expression of its feelings, by urgent and respectful appeals to the Legislature, in support of those measures of Government which may appear calculated to ameliorate the present condition, and to promote the speedy Emancipation of the Slaves.

"3. That while we do not deny the claims of the Planters to be entitled to the deliberate and equitable attention of Parliament, we regard the prior and indefeasible claims of the Slaves to their liberty, as paramount to all pecuniary considerations; and that prompt and immediate steps should be taken to prepare them, by an efficient course of education and religious instruction, for the enjoyment of all the privileges and immunities of British subjects.

"4. That we are of opinion, that all children under ten years of age, and such as may be born after this time, should be at once declared free; that all charges on manumission should be abolished; and that, at the earliest period consistent with the general welfare of the Community, Slavery should cease in any form to exist within the limits of the British Dominions.

"5. That a Petition, embodying these Resolutions, be forthwith addressed to both Houses of Parliament."

In proposing these resolutions several very impressive speeches were delivered. From that of the Rev. J. Davies, who moved the first resolution, we extract the following passage:—

"That we may not be charged with indulging in the extravagance of sweep

ing representations, and in the vagueness of abstract notions, I will take the liberty of stating a few facts, not less appalling than they are unquestionable, as the basis of my subsequent remarks. As preliminary to all others, I lay down the broad, primary, and comprehensive fact, that at this moment there are in our West Indian islands alone, not less, at the lowest calculation, than seven hundred thousand human beings—bone of our bone, and flesh of our flesh—who are legally recognised, and are fiercely and resolutely claimed, as the *absolute property* of other men—of men, many of whom they have never seen—some, whose names probably they have never heard—of men, between a large proportion of whom and them the Atlantic rolls its waves; and this, not under the capricious sway of Turkish despotism—not within the narrow boundaries of some obscure petty sovereignty, which hides its deeds of tyranny in the shades of its insignificance—not in a region of Pagan darkness or Mahometan imposture—not in the semi-civilized epoch of feudal laws and baronial tenures, but in the conspicuous empire of Great Britain, in the 19th century of the Christian era—in an age remarkable for the universal diffusion of light and knowledge, and for the extension and confirmation of civil and religious liberty—within the dependencies of a country which holds a commanding and influential position among the nations of the earth—a country, whose charter of equal rights and political immunities has been delineated by the pen of its legislators, and sealed with the blood of its patriots—a country, which nearly 150 years ago indignantly hurled a legitimate monarch from his throne, because he exhibited a disposition to encroach upon the freedom and independence of his subjects. It is a fact, however anomalous and incredible, that in the range of colonial dependencies, governed by this country, there are 800,000 human beings—a number equalling, perhaps, the whole amount of the population of the principality of Wales—living in a state of abject, personal slavery. It is a fact, that after the repeated and continued efforts of philanthropic individuals to effect a change—after the loud and reiterated expression of the nation's feeling, through the medium of public resolutions, declarations, and petitions—after an unequivocal decision of Parliament, and definitive orders of the King in council, the system in all its substantial features, still remains, for the most part, unmitigated and the same. It is a fact, that in most of the islands the slaves have scarce any other time to cultivate their grounds, in order to raise provisions for themselves and families, except the Sunday. It is a fact, that in none of those islands which have legislatures of their own, has any efficient law been passed for the education and religious instruction of the slaves. It is a fact, that with very few exceptions, Sunday markets are still openly and legally held throughout the West Indian islands, and that the slaves can be arrested and imprisoned as felons, for the debts of their improvident masters. It is a fact, that during crop time, which forms nearly half the year, the slaves are forced to work, with scarcely any intermission, about eighteen hours out of every twenty-four—that in Jamaica, and many of the other islands, any master or overseer may inflict thirty-nine lashes with a cart-whip upon any negro slave, man, or woman, or child, without being obliged to give any reason for his conduct—that families, parents and children, brothers and sisters, are liable to be rudely torn asunder by the chances of public sales, in which they are exhibited, and the soundness of their several limbs examined, as if they were so many beasts of burden. But not to accumulate modes and instances of injustice and oppression, which would be too monstrous and appalling to admit of belief, if they were not fully authenticated and acknowledged, it is one fact decisive of the maltreatment, amounting to a slow and gradual murder, to which this numerous class of His Majesty's subjects are exposed—that in almost all the places where unmitigated slavery reigns, the negro population decreases at an enormous and unparalleled rate, while the free-born or emancipated negroes, by whom they are surrounded, are found to multiply in a proportionate ratio. These are facts, not fictions—realities, not hypotheses. They are attested by documents of unimpeachable authority. They are therefore too stubborn and absolute to be brushed away by one sweeping and somewhat unceremonious charge of ignorance and misrepresentation. And, if true, they prove beyond contradiction that the slave, in every important capacity and relation which belongs to him, is subject to intolerable injury and oppression—

that as a physical being he is worn by excessive labour, until he prematurely sinks into the grave—that as an intellectual being, he is kept almost upon a level with the beast,—and that as an immortal being, by far the most important of all other considerations, he is abandoned, so far as any provision of law is concerned, to all the ignorance, depravity, and vice, which are calculated to effect his ruin. I appeal to this meeting, whether these things ought so to be. I would ask whether, under the sanction of the British legislature, 800,000 rational and immortal beings ought any longer to remain in this condition, merely because a few hundreds or even thousands of our fellow-countrymen may suffer some pecuniary loss, which is however in most cases very doubtful, as the consequence of some attempt to elevate them to the rank of humanity.”

After a very eloquent and argumentative address, in which the slaveholder's right of property, and claims for compensation, were ably discussed, and the state of personal bondage shewn to be opposed equally to natural right and divine revelation—and to be not less impolitic than inhuman, the speaker concluded as follows :

“To those who are convinced of the injustice and enormity of the slave system, but who are afraid to meddle with it, for fear of the dangers with which any general movement on the part of the negroes is apprehended as likely to be attended, it is only necessary to point out the numerous instances, upon every scale of magnitude, which have already taken place, without any such disasters being realized. The conduct of these persons is a continual compromise between duty and fear, for the benefit of oppression, and the irreparable injury of its objects. They employ themselves in soliloquizing upon the comparative eligibility of bearing those ills we have, rather than ‘flying to others that we know not of.’ And while they are thus conjuring up scenes of imaginary terror upon the remote verge of the skies, they completely overlook the numerous facts by which they are surrounded, and which prove beyond a possibility of doubt that the danger is by no means such as they apprehend it to be, even if immediate emancipation were to take place. They have the spacious island of Hayti before their eyes, with its half million of emancipated negroes, whose jubilee was announced by one shrill note of the trumpet of liberty, without being followed by any disastrous result. In the colony of Trinidad they have more than 15,000 free blacks, and persons of colour—being a proportion of more than four to one above the whites—living in peace, industry, and comfort. In St. Lucia the emancipated slaves are in a proportion of three to one more than the whites, and, by the testimony of the Chief Justice of the island, remarkable for their activity and good behaviour. In Grenada, the enfranchised population is four times the number of the whites, and there is not one pauper among them. In Jamaica, they have it officially stated in a return printed by order of the House of Commons, that the criminal prosecutions of the whites and the enfranchised blacks, were as 21 to 8, though the latter population is considerably larger than the former. And are these facts, and others equally striking, I would ask, to go for nothing in estimating the danger of admitting the negroes, under suitable regulations, to the enjoyment of civil liberty? Is it in reference to this question alone, that the evidence of experience is to be overborne by hypothesis, and that a system of crooked, barbarous, and cowardly policy is to supersede the dictates of justice and humanity, and the principles of enlightened legislation? I do not say indeed, that the question of negro slavery is without its dangers, but the real peril is from its continuance, not from its judicious and timely annihilation.

“Upon those, who think it too great an effort to bestow one serious and considerate thought upon the condition of their fellow beings, who are separated from them by so many leagues of water, I fear that all argument would be lost. This is not a subject for the triflers of the day, who flit from flower to flower in quest of some pleasurable sweet, and care not who suffers, if they enjoy—who is manacled, if they are free. Such persons must learn to think, before they know how to pity. But, before they presume to treat with levity and scorn the interminable captivity and wrong of 800,000 human beings, let them try by one effort

of the imagination, by one hour of pensive reflection, to realise what it would be to spend a single day in their own persons in the same humiliating condition.

"To those who are sincere and strenuous in their endeavours to procure the removal of this foul stain from the escutcheon of our country, I would only presume to say, that the most effectual means of attaining our object, is to combine moderation with firmness—perseverance with energy—discretion with zeal—qualities of which, I trust, the resolutions to be proposed this evening will afford a specimen. Let us ask nothing but what the legislature may safely and wisely yield. Let us be resolute in our purpose, but yet temperate in our appeals. Let this principle regulate the conduct of the friends and advocates of negro emancipation, and success, though difficult, and impeded by many obstacles, cannot be far distant. Every indication is in favour, indeed, of the speedy termination of this degrading system. And how would it cheer the hearts of the venerated champions of this glorious cause, those who have spent their strength in the service—our Clarkson and our Wilberforce, and their worthy associates, to behold this happy consummation of their philanthropic labours. I can imagine that after such a vision of earthly blessedness, their ascending spirits would clap their wings with gladder triumph as they hastened to join the company of the celestials, who have been gathered out of every kindred, and tongue, and people, and nation, and to bear their part in that new song, which ascribeth blessing, and honour, and glory, and power, unto him that sitteth upon the throne and to the Lamb for ever and ever."

Excellent speeches were also delivered on this occasion by Dr. Nicholl, Sir Matthew Blakiston, the Rev. Robert Adkins, and various other gentlemen present. From several of these we would willingly have given appropriate extracts; but our limits for the present are exhausted.

Petitions to both Houses of Parliament, founded upon the above Resolutions, and numerous signed, have subsequently been sent up for presentation.

III.—ANTI-SLAVERY MEETINGS AT BRADFORD, STROUD, &c. &c.

MEETINGS of a description similar to those above noticed, have also been held in the course of last month at Bradford, in Yorkshire, at Stroud, in Gloucestershire, and at several other towns throughout the country; at all of which very strong resolutions were passed. From a petition to Parliament adopted at the Bradford Meeting, we select the following specimen:—

"That in attempting to carry those resolutions [the Parliamentary resolutions of 1823] into effect, his Majesty's Government has met with such opposition from most, and with such insult from some of the Colonial Governments, as sufficiently evince their general determination to *obstruct*, or by other means to *nullify* every provision tending to final abolition, and to preclude all reasonable hope of any effective co-operation from that quarter.

"That any considerable improvement in the moral and religious character of the slaves is rendered unattainable by the incessant, grievous, and unremunerated labours in which they are engaged, and that while a profession of anxiety or willingness to have the slaves instructed in Christianity, is held out by the colonial legislatures, their PRACTICE generally, and that of Jamaica particularly, shows the utter insincerity of such professions.

"That from these facts it appears plain to your Petitioners, that as long as the negroes continue the absolute property of their masters, there can be no reasonable hope of any religious or moral improvement in their character to any extensive degree.

"That your Petitioners are of opinion, and beg leave humbly to suggest to

your Right Honourable House, that immediate, decisive, and effectual steps should be taken to secure the absolute and unconditional freedom of the whole slave population; and that a definite and early period ought to be fixed forthwith for the accomplishment of this act of humanity and justice."

IV. MR. GODWIN'S LECTURES ON NEGRO SLAVERY.

The following account of a series of interesting lectures on Slavery, is extracted from the Leeds Mercury, of March 27, 1830.

"The Rev. Benjamin Godwin, baptist minister, of Bradford, has delivered four lectures last week, and the week before, at the Commercial Buildings, in that town, on this interesting subject.

"Admission was had by tickets at one shilling each, and the large room was well filled with a respectable company, who listened with deep attention and interest to the clear, able, and convincing arguments and statements of this zealous advocate of the cause of abolition. As a general outline of these lectures may be interesting, and may suggest similar exertions in other large towns, the public are presented with the following statement:—

"In the first lecture, the reasons which had induced Mr. Godwin to enter on the subject, and his design and plan in treating it, were referred to.

"He stated his desire to treat the subject with the utmost fairness, and to produce the arguments advanced on both sides of the question, and to establish his statements by reference to undisputed facts and unexceptionable documents. A Historical and Geographical sketch of Ancient and Modern Africa, and of the West Indies was then given, and also an account of the discovery, produce, population, colonization, and conquest of those islands.—This was followed by a general view of the system of Slavery; the manner in which the greater part of the population was formerly supplied by the Slave Trade from the western coast of Africa; the various employments of the slaves; a description of a sugar plantation; of the working gangs; the driver and his whip. The monstrous features of the system; the perpetuity of bondage; and a comparative view of the conditions of the English and the West Indian labourer closed this lecture.

"The second lecture pointed out more particularly the *evils of Slavery*, natural, moral, and political.—Under the first head, the internal wars which the Slave Trade originated in Africa—the capture—the journeys, embarkation—and last farewell of the captives to their native shores—the horrors of the middle passage, and their disposal when arrived in the West Indies, were affectingly described.

"The abolition of this horrid traffic by Great Britain was alluded to as a subject of congratulation, and as an argument for proceeding to the extinction of the *system of slavery*,—slavery, the parent of the African Slave Trade, which is still carried on clandestinely to a very shocking extent by the vessels of several of the European and South American states.

"The general treatment, as regards labour, food, and punishment of the slaves was particularized; and their relation to society, as liable to oppression and injustice from their masters (who were their legislators, and would take care not to abridge their own usurped and despotic authority) was stated. Also, the difficulty of obtaining redress, by the almost universal non-admission of slave evidence; the liability of families to be torn asunder in sales of slaves, who were in the eye of the law the mere goods and chattels of the master; the whole presenting a frightful mass of evil, and a state of complete degradation, were forcibly explained.

"Some very striking remarks were made on the perpetuated ignorance of the slaves, and the general unwillingness of the masters to have it removed; the almost universal disregard of the institution of marriage; the branding, advertising, and sale of slaves, and the unjust and cruel obligation imposed on the free black to prove his freedom, (whilst the claimant is not bound to prove his right,) which, if he fails to do, he again becomes a slave.

"The *moral evils* accruing from the system to the slaves and to their masters—tending to inflame the passions, to harden the heart;—to extinguish all sense

of justice, and to induce the most unbounded licentiousness, were ably expounded; and the political evils, as affecting our finances, and our commerce in the defence and maintenance of such a monopoly, were also laid open. This lecture closed with some very forcible observations upon our national guilt, in perpetuating a system which must be inexpressibly offensive to the righteous and holy God.

"The third lecture was a closely argumentative exposure of the unlawfulness of slavery, and of the sophisms which were used to justify it. Some preliminary remarks were made in answer to the usual defence and objections of the advocates of slavery, such as the alleged exaggeration of statements—the interest which the masters have in treating their slaves well—the contentedness of the slaves if let alone, and the alleged preferableness of the state of West Indian slaves to that of English paupers; which last allegation was very particularly disproved and exposed.

"The unlawfulness of slavery was shown as a violation of the natural rights of man—of the principles of the British constitution—and the more sacred principles of the religion of the Divine Redeemer.

"The opinions of Paley and Blackstone on the natural rights of man were quoted, and it was shown that none can possess nor acquire these rights either by gift, purchase, force, or human enactments. The common and hackneyed refinements to which the Macqueenites resort, such as—that though the Slave Trade may be unjust, slavery is not, or that it is an act of charity to take them from their country,—were treated, especially the latter, with deserved severity. It was also shown how unfounded is the allegation of their being an inferior race.

"In stating slavery to be opposed to the British constitution, the glaring inconsistency of our sending a fleet to Algiers to liberate Christian slaves, and our exertions to emancipate the Greeks from Turkish thralldom was forcibly pointed out. The principles of the constitution were also stated as founded upon the Magna Charta extorted from John, and as exercised in the resistance and expulsion of such despotic monarchs as James II. Its opposition to the law of nations was also shown. The sophisms and objections grounded on prescription, on antiquity, on the sanction of British laws, and on the slavery of the Jewish Dispensation, were exposed and refuted. This lecture closed with an impressive exposition of the principles of Christianity as opposed to slavery, and of the tenuity of the justification which some attempt to ground upon the state of society, and the exhortations of the Apostolic writers to the slaves, in the commencement of the Christian era.

"In showing the opposition of Slavery to the spirit and tendency of Christianity, the lecturer conceded that there was no distinct precept literally forbidding it,—that there were slaves (*δουλοι*) when Christianity commenced,—that such persons, on being converted, were exhorted to submission and obedience: but no sanction to such a system could be fairly inferred from these premises.—St. Paul, in 1 Cor. vii. 21, &c. evidently censures the system in very forcible terms. It was sufficient to observe, that the Apostles did not interfere with the political institutions of the day; but, says Paley, 'does it follow from this, that all civil institutions which prevailed were right, or that the *bad* should not be exchanged for the better?' If we proceed on this principle, how shall we justify the struggles of our ancestors for freedom? Was the attempt at arbitrary rule by any of our monarchs at all to be compared to the despotism of *that* period? and yet the Apostles did not denounce it. It was also observed, that those who attempted to justify Slavery from the apostolical injunctions to obedience, would do well to be admonished from the same quarter, that 'men-stealers' are classed with 'murderers of fathers, and murderers of mothers, and men-slayers;' and are they who perpetuate the act less guilty than they who originated it?

"The views which Christianity imparts of God, as '*our* Father in Heaven,' the common and gracious benefactor of all our race, without respect of persons, nations, language, or complexion; as the universal Lawgiver or Judge, from whom neither the high nor low, the Planter nor Slave, can appeal: the fact that all mankind are naturally the same, and, more particularly, that the blessed promises of the Gospel extend to the black as well as to the white, that there is not one Divine Redeemer for the African and another for the European—that

the same atoning blood is efficacious to cleanse the Negro from his sins, and that the same Divine Spirit dwells in the heart of the Ethiopian—was happily urged, proving that, in Christ Jesus, there is neither bond nor free, and that the law of mutual love and good-will must for ever remain at variance with chains, and brands, and whips, and interminable bondage.

"The fourth lecture treated of the *Abolition of Slavery*, reference being first made to the history of colonial slavery, and the history of the cause of abolition as divided into four periods, viz. from its commencement to 1787, when Wilberforce first moved the House on behalf of the slaves. The next period extended to 1807, when the Slave Trade was abolished under the Administration of Grenville and Fox; the next to 1823, when Mr. Canning's resolutions passed; and the last from that year to the present time, during which next to nothing has been done to carry them into effect. The questions, whether amelioration or abolition, and whether gradual or immediate abolition should be adopted, were also argued.

"The subject of Equitable Compensation was also examined, and the results were stated in substance to this effect:—

"1. That justice demanded positive abolition.

"2. That compensation (for which the slave had the first claim) could only be pleaded by the planters, not as *of right*, but in the nature of a penalty for national delinquency, and that the *extravagant* claims of the West India advocates as to indemnity could never be justly conceded.

"That the dangers anticipated from immediate abolition, which justice demanded, and sound policy dictated, were in most cases visionary and exaggerated, that any real danger might be guarded against, and that the case of Hayti would prove the feasibility of a bloodless manumission, if no efforts were made (as in that case) to enthral them again.

"The other objections to their emancipation, such as their proneness to inactivity, and ignorance, were taken up, and several facts cited to prove, that they were unfounded in experience, *where the blacks were free*. The circumstance of the great disproportion of white paupers to blacks was also adduced to show the tenuity of this objection.

"This lecture closed with examining the question '*How shall this end be attained?*' The desirableness of discouraging slave produce was discussed. The duty of firm, temperate, and unceasing appeals to Parliament was shewn; and the power of the Legislature to effect that which the planters themselves never would effect, was compared to that of the steam engine, which required only *the steam of public opinion*, strongly expressed, to enable it to annihilate Colonial Slavery at one majestic stroke.

"These lectures, of which the above is but an imperfect outline, were attended by numerous, respectable, and attentive audiences, and have doubtless produced an effect upon the judgment as well as the sympathy of many influential persons, which will be permanent, and productive of well-directed exertion in this righteous cause."

V.—LIEUTENANT SMITH, OF JAMAICA.

THE West India Reporter, No. XXX, attacks us with great vehemence for having asserted the *genuineness* of a letter written by Mr. Smith, and dated from Jamaica, which first appeared in the Dublin Evening Mail of Sept. 30, 1829. When that letter first appeared, its want of *authentication* induced us to pay it comparatively little attention. But when it was asserted by the Morning Journal and the West Indian Reporter, and other pro-slavery works, that it was fabricated by the Anti-Slavery Society, we deemed it right so far to investigate the subject as to ascertain that such a letter had been written in Jamaica, and had been received in Ireland. On this point we were satisfied. We ascertained it to be a *genuine* letter written by Lieut. Smith, and received and published by his brother, and not a home fabrication, as was alleged. The Editor of the West India Reporter supposes that

in expressing our conviction of its *genuineness*, we meant to vouch for its truth. But this is not to understand the import of the English language. We merely meant to say, that we had ascertained that it was written at the place whence it was dated, and by the person who was alleged to be its author, leaving to our readers the inference that the imputations must be false which attributed its fabrication to us, or to any one in England. The letter being proved to be a genuine Jamaica letter could not, of course, be an English forgery.*

But it is alleged, on the testimony of Mr. Smith, that his letter had been ALTERED. Mr. Smith has admitted that he had been guilty of misrepresentations in that letter. He may, therefore, have been mistaken in this assertion also. But if so, the matter may be put to the proof. His letter is still, we understand, in existence, and in the hands of his brother. It may be compared with the Dublin Evening Mail. It has been so compared by a friend who has been permitted to see it, and he affirms that it has not been altered except by the omission of the names of persons and places.

That the letter was *genuine* we felt convinced, and if we could have doubted it, the proceedings in Jamaica, and the insertions in the West India Reporter, would have set all doubt on that point at rest. It is evidently the *real, unprompted, unconcerted* letter of Mr. Smith himself. Its truth is quite another question, on which we did not pretend to decide. And not being satisfied on that point, we did not insert one word of it in our pages. We knew that its *truth* as well as its *genuineness* would hereafter come to be investigated, and we waited that issue.

But though we admit that the letter is not entitled to the credit it assumes, and that, by the writer's own admission, some of its statements are unfounded, yet we still think that "it paints colonial slavery in true, though revolting colours." The descriptions of Greece by the author of Anacharsis are accurate, though the incidents are not real. And a man may give a true picture of Jamaica and its manners, while the particular facts are supposititious; as in the case of "Marly, or a Planter's life in Jamaica;" "The Memoirs of a West India Planter;" "The Tour of Cynric Williams," &c. In all these works there are many exact and graphic descriptions. And so in the letter of Mr. Smith, if there be not truth, there may be at least great verisimilitude. And that this is not our opinion merely, is evident from what has passed in Jamaica.† The following is an extract from *The Watchman* of the 16th of December, 1829:—

"We have read with surprise in the Courant of this morning, the copy of a letter from Mr. Smith, the comptroller of the customs at Savannah la Mar, on the subject of the article entitled, 'Cruelties of

* The West India Reporter seems so little aware of the meaning of the word *genuineness* that he changes our terms "complete conviction of its genuineness" into "conviction of its complete genuineness." (p. 264.) Our conviction of its *genuineness* was certainly complete, and is abundantly justified by all the details given in the West India Reporter.

† If any one will compare Mr. Smith's account of the cart-whip with that given above (p. 200) by Mr. Barrett, himself a planter, and at this moment a member of the Assembly of Jamaica, he will see that the latter is quite as revolting as the former.

West India Slavery,' &c. Our surprise is not that Mr. Smith owns himself the author of the letter, 'expunging some sentences and allusions,' but that he should give such a colouring to the avowal as to stamp his epistle with the character of a deliberate fabrication. Why does he not come forward boldly and state what he has said on the subject, and substantiate the allegation, if it can be substantiated? *That such atrocities do exist as represented, we have not the shadow of a doubt, and were the artillery of Jamaica planted in murderous array against our bosom, we should fearlessly express our opinions.*" "Who that has witnessed the persecution and martyrdom of the missionaries of St. Ann's, the Golgotha of Jamaica, can doubt of the existence of such unparalleled enormities? None. But Jamaica humanity can be traced even to the House of Assembly. How long is it since a young creole slave, a native of Jamaica, a subject of His Majesty, the property of Curtis Philip Berry, the honourable member for Manchester, was branded on both shoulders and breast with the letters C. P. B.? Well may colonial policy cail and shiver at the admissibility of slave evidence."

The *Struggler*, of Dec. 12, expresses himself to much the same effect. (But this was before he heard of Mr. Smith's retractions.) "It has, too long," he says, been the practice of "the public of Jamaica, to stigmatize many truths as calumnies, and thereby prevent the exposure of improper acts. The time has, however, now arrived, at which all such fallacies must explode, and we rejoice" "that a sense of justice will trumpet forth the good or evil acts of the slave-owner." "The use of the whip has been too unrestricted: it cannot be denied." "We do not defend the imputations cast on the characters of the inhabitants of Westmorland by Mr. Smith," "but there appears no reason for concluding that Mr. Smith has exceeded the bounds of veracity in the detail of the disgusting severities he became a witness of, and therefore we see no just ground of complaint against his expressing that horror he no doubt felt whilst witnessing such inflictions."—"The Editor trusts he possesses sufficient moral courage to defy and scorn those animadversions which, he may lay his account, will be heaped upon him by the illiberal portion of the community, and the venal hirelings of a corrupt press."

Without doubt all this does not prove that Mr. Smith was actually, as he professed to be, the eye witness of what he related; but it indicates as we said before, at least the verisimilitude of his narration; and that, in the estimation of persons residing on the spot, and dependent on the favour of the public for the sale of their paper, the particulars detailed were not at all unlikely to have happened; and that there was nothing in the state of the law and of manners to prevent their happening.—It may be necessary either to prove or to disprove particular acts of atrocity. These may affect individuals, or they may serve to illustrate the state of society. But while the Jamaica statute-book stands as it does, a monument of inhumanity and injustice; while the laws professing to secure the well being of the slave are in the deplorable state of inefficiency in which we have shewn them to be in the preceding pages; what security can the slave, man, woman, or child, have either for person or for property, for back, or for limbs, or for life?

We must reserve for the next number our reply to the attack of the West India Reporter respecting Sierra Leone, which however admits of every sufficient and satisfactory reply.

VI.—JAMAICA ADVERTISEMENTS.

Extracts from the *Royal Gazette* of Jamaica, of 13th March 1830, being descriptions of apprehended runaway slaves.

“George, a Mungola, 5 feet 5 inches; marked apparently TA on shoulders, wears whiskers, has country marks down his belly, and large sores on the right foot; to Thomas Tate, Esq. Shaftston plantation, Westmorland.

“Lizzy, alias Lizzy Thomas, an old grey-headed creole negro woman, 5 feet 2 inches; some of her teeth are lost and others are decayed; to York estate, St. Thomas’ in the East.

“George Robert, a young creole negro man, 5 feet 7½ inches; marked apparently PM on left, and WP on right shoulder, and has two scars on left breast; to a Mr. Stewart, now off the island.

“Elizabeth Baker Cooper, alias Mary Munro, a yellow skin creole negro woman, 4 feet 11½ inches, marked MI on shoulders; having stated to the magistrates that she was free, she was therefore ordered to be detained until she produces documents thereof.

“George, alias John Brown, a young creole negro man, 5 feet 5½ inches, marked PL (in one), diamond on top, twice on left and once on right shoulder, and the same marks on his breasts, to the estate of the late Purchase Lumley, Esq. dec. Richmond-Lodge, Westmorland.

“Hamlet, alias William Maxwell, a creole, 5 feet 3 inches; the first joint of the fourth right finger is lost; has scars on forehead, and old bruises on shins; to Tileston estate, Trelawny.

“Eliza Carr, a fair sambo, 5 feet 5 inches, stout made, marked apparently YP on right shoulder; has marks of a public flogging on shoulders, a scar under her chin, one above her upper lip on the left side, and one on her left inner ancle, and wears her hair thick and plaited.

“George Temple, a smart-looking creole man boy, 5 feet 4 inches, marked IS on shoulders; to a Mr. J. Thompson, May-Day, Manchester.

“Susanna, a creole, 5 feet 5 inches, marked apparently SM on left shoulder; lost the sight of her right eye; to a Miss Manjoe, Clarendon.

“Robert Smith, a creole, 5 feet 9½ inches, respectable appearance; formerly to Friendship Pen, Manchester, but paid the purchase-money of his freedom to a Mr. Morris, at the Bog estate, St. Elizabeth’s.

“Edward Ellis, a creole, 5 feet 8¾ inches, sambo complexion; has blister marks on his back, two moles on the right side of his lower lip, and a scar on left foot; says he is free, but can produce no document thereof.

“Alexander Fillington, a quadroon boy, about 16 years old; his toes are much distorted from the yaws; says he is free, is a native of Kingston.

“John Thomas, a Coromantee, 3 feet 4 inches, marked VIGW on right breast; says he is free, but has no documents thereof.”

